A U M

This subtle Self is to be known in consciousness—the Self in whom Life has his fivefold dwelling. The whole inner power of mind is bound up with the lives; when the inner power is made pure, the Self becomes manifest.

—MUNDAKA UPANISHAD.

# THEOSOPHY

**Vol. XXII** **February, 1934** **No. 4**

## THE FRIENDLY PHILOSOPHER

MERE attendance at meetings is not enough to make us feel our identity with the work. Attendance is but the preliminary to a further step; this shows itself when those who attend begin to ask how they may obtain further understanding. As they participate they develop, of course—but they must not be allowed to forget the object of the help afforded them, nor that such help is but a means and a way. The object of Theosophical study and work is *not* individual development, but that each and all should become true helpers of Humanity. Some will catch the feeling.

The tendency to say more than is useful to the newcomers is a common one in the beginning, but is gradually overcome when it is seen to minimize inquiry. We should push nothing, while responding to everything. We would not use force if we could, because each mind has to be free to choose; otherwise there would be no true progress. And I think this is a good attitude to be taken in the matter of questions concerning theosophical claims and exponents. These various stripes must have their place in the great economy of consciousness—they must have, or people would not be attracted by them, would not seize and hold on to them. When the particular "stripe" does not bring the devotee the expected result in knowledge, then a further search is indicated to the mind so caught. Every person really waked up by such claims or exponents will touch us sooner or later, if we hold to the straight line. On this, Mr. Judge once wrote: "By our not looking at their errors too closely, the Master will be able to clear it all off and make

it work well."

The fewer the words an idea can be expressed in, the better. Our effort is to disseminate among Theosophists the idea of *unity regardless of organization*. Many "old timers" will not see the need, but those disgusted with the claims and squabbles of organizations will fall into line on the true basis of union: "Similarity of aim, purpose and teaching"—for they will see that the failure of the various societies is in that basic lack. Let each go his own way, and with best intention, giving credit to others for the same: in this way *we* set up no hindrances, no matter what others may do. No hindrance leaves an inlet, and there is no saying what may come about even among those who hold to separateness. We sympathize with *all* efforts to spread broadcast the teachings of Theosophy pure and simple, without expressing preference for any organization or individual so engaged—recognizing that while methods differ, the Cause of one is the Cause of all. Meantime, we go on with our own line of work which, because of its freedom from any complications of organization, presents a catholic spirit. We are not drawing attention to ourselves as a body, but to the principles that, as a body, we hold. The *Declaration* is a summation of the stand that all Theosophists should take—toward the work and toward each other. We all need to cultivate that charity which sympathizes with every effort to spread Theosophy, even if the methods and other things do not appeal to us: any effort is better than no effort at all.

This tolerance does not mean "fraternizing" with everything and everyone that demands it; it only means that no one is to be condemned for his opinions. We may not care to spend time and energy in his direction, which is our privilege—and if he were himself tolerant he would not wish us to. Many who talk "tolerance" seem to think it means that every one else should endorse what they want to say or do. The tolerance is of little value which consists in the egotistical attempt to enlist the support of those who have their own duty to attend to.

"U.L.T." and its Declaration will be compared by many with the claims made by the various societies and their exponents. Each of these makes the claim that he or it is alone right. What are our claims?—it will be asked. We make none: we point to the Message, the Messengers, and Their enunciation of the Work—and carry on the latter in accordance; we have no "revelation" to offer, we only hand on that which was known before. The position is unique and unassailable in that it makes no claim to any other

authority than the Message and the Messengers. It should be our policy to state at each meeting what our purposes are—namely, to disseminate the fundamental principles of Theosophy and to answer questions on the subject-matter provided.

The Authority which we recognize is not what men term authority, which comes from outside and which demands obedience, but an *internal recognition of the value* of that which flows through any given point, focus or individual. This is the authority of one's Self-discrimination, intuition, the highest intellection. If we follow what we recognize in that way, and still find it good, we naturally keep our faces in that direction. This means no slavish following of any person—a distinction which some are unable to grasp. H.P.B. wrote: "Don't follow me or my path: follow the path I show, the Masters who are behind." We point always that the most and the best anyone can do is to do as Judge did—follow the lines laid down by H.P.B., regardless of any others. All that we are doing is to help others to find those lines. We do not want attention paid to us. It is true that "U.L.T." necessarily centers around those most active in it, but they could do nothing if history, evidence, and energies were not in the lines taken. So we point to those lines of direction as the things to be seen and known. For ourselves we are merely some who are able to grasp and apply, as well as aid in direction. This will prevent the "U.L.T." from degenerating into some such condition as now exists throughout the theosophical world, for if attention is attracted to the living workers, it is thereby detracted from the real issue. One may have confidence, however, without making the mistake of placing anyone too high. The strength shown by any worker is not that of the personality, which has none, of itself: it lies in the words, the ideas, the conviction of truth held by the inner man.

—Robert Crosbie.

# INTELLIGENCE AND LANGUAGE

THEOSOPHISTS are men who aspire to cultivate their inner as well as their outer powers and faculties. All faculties are but cultivated powers. The one is innate in all life; the other is the very essence of all being. Every being is a form of life; is the expression of life; does not cease to be life because it is life in a form. The analogy is everywhere to be witnessed in objective nature. Thus, every body is a form of matter; is an expression of matter; does not cease to be matter because it is a form. All this, one may truly say, is self-evident, but is it not equally self-evident that matter itself, whatever it may be, is utterly independent of all bodies? All bodies are dependent, while matter has an existence of its own apart from any and all forms of matter. From this follows the unavoidable deduction that matter is indestructible, while all its forms are transitory, passing from one into another, whether by addition, subtraction, multiplication, or division. The same analogy is just as true of what we call force and energy; equally true of what we call intelligence and idea. Proceeding from all this to ultimates, it is inescapable that, in the language of the "Stanzas of Dzyan," "Life precedes *all* forms, and Life shall survive the last atom of form."

Language is the physical or sense form of ideas; ideas are the metaphysical or ideal form of intelligence; and intelligence, whether in the form of knowledge or memory, is the spiritual or durable form of life itself. Being, in its essential nature, could only be life in one of these two molds. Knowledge and memory are not in themselves distinct one from the other, but are relative to each other. Knowledge on any subject, whether physical or metaphysical, is complete in itself as far as it extends, while memory is always incomplete. If memory were complete it would cease to be memory: it would have been transformed into knowledge. So, every man is constantly enlarging his knowledge by putting it to use; as constantly correcting and reviving his memory by putting it to use, and so converting it into knowledge. The moment we cease employing our knowledge on any subject, that moment disintegration sets in; little by little knowledge becomes memory, memory is dissipated—and the man is once more in the darkness of ignorance on that subject. The laws of mind are as mathematical as the laws of matter: all change is by addition, subtraction, multiplication, and division, and this change may be in the direction of birth or death, of

growth or diminution—in any and every case a change of form and not of substance, which remains unvarying through all change, physical, metaphysical, or vital. This is the explanation of the presence of the immutable in the midst of the mutable; of the existence of the transient in the midst of the permanent—of the Unity and the Duality of all in nature.

Once seen that Life is the real; that all nature is embodied Life, ceaselessly active in self-transformation through knowledge and memory inherent in the whole—the "three fundamental propositions" of the "Secret Doctrine" become quite other than a formulation or a formula of words to be conned and remembered. They are transformed into Self-knowledge. What before was language embodying idea becomes an Initiation into the "mystery language" —the language of the Soul, permitting, inspiring, sustaining, that communion of the soul with all souls and with the Over-Soul that is named, in mere idea and ideal, "Universal Brotherhood."

It was, then, no credulity or blind faith, no religious promise or commandment, no scientific or logical induction or deduction, no philosophical abstraction, nor any lofty dream or vision of poetic imagination, that inspired Mr. Judge to repeat in our human language the timeless verities of the Wisdom-Religion: Man is a soul; all nature is sentient; objects and men are not mere collections of atoms fortuitously thrown together and thus without law evolving law, but down to the smallest atom all is soul and spirit ever evolving under the rule of law inherent in the whole. What *did* inspire him? Knowledge of the mystery language, of the communion of souls, of universal brotherhood—*Self*-knowledge.

Everything in nature has a language all its own, and, since language is but the expression, the form assumed by intelligence in every world and on every plane in its relations and interactions with other forms of intelligence, it follows that no form of life but employs, consciously or unconsciously to itself, some portion of the mystery language—the language of the soul. From these considerations every reflective Theosophist must recognize the supreme importance of this mystery language, if he is seriously to engage in the due and orderly cultivation of his inner and outer so far acquired faculties. If he has not this intention, of what use is Theosophy to him, any more than any other of the countless theories and systems in vogue? They, too, one and all, convey "truth," but is anyone any the wiser for all that? Whatever of truth there may be in any system or practice, that truth is expressed in the mystery language, irrespective of words employed

or ideas conveyed. That we are unable to tell true from false in other directions to which our intelligence is applied should at least cause us some genuine humility and reverence in our attitude of mind. That all of us painfully realize that others continually misunderstand us and misread our actions, our words, our every expression, should cause us to inquire within ourselves whether we are not as constantly misinterpreting them.

If then, Theosophy is really worth considering at all, it could only be in some especial relation, a relation which we have to set up, establish, and confirm, each for himself. It is addressed to us in our language, but if we are to benefit by it in the same sense in which it is addressed to us, we have to approach it in the same spirit or attitude in which it is offered. There would be no sense in the descent or incarnation of Wisdom to dwell among us, unless there were in us the capacity to rise to the plane of life and being where dwell the Masters of that Wisdom. The Incarnation of a great Teacher is a profound mystery to human consciousness. It could not be otherwise so long as our own incarnation is itself regarded by us as merely physical, as something with which we had nothing to do. If we are born and live and die in a sea of facts which are a mystery to us, whoever we are and whatever our acquisitions, it should be evident to anyone that our bodies, our ideas, our intelligence, do not enable us to deal satisfactorily either with nature or ourselves. If we are to be other or more than buffeted and buffeting victims in a cruel game of "blind man's buff", we must begin to learn the mystery language on its terms, not ours. It comes to us on our terms, as does everything else that we admit or accept into our heart of hearts. If we are to enter into the Heart of the secret doctrine, the mystery language, we have to change our whole attitude of mind toward nature, toward self, toward all other selves. Then, and not till then, will Theosophy, the mystery language, become a living power in our life and speak to us in its own tongue—the Voice of the Silence.

# A NOTE ON ASCETICISM

THEOSOPHY gives a basis for asceticism which does not depend for understanding upon words, phrases or conventions, but upon a perception of fundamentals and the eternal fitness of things. True asceticism is both a right attitude and a well regulated practical application of Theosophy in everyday life. Fundamentally, the question of asceticism is to be regarded from the point of view of the Soul's need, "for after all is said and done, the purely bodily functions are of far less importance than what a man *thinks* and *feels,* what desires he encourages in his mind, and allows to take root and grow there."

Many, unknowingly want a code, a formula, or some fixed and well defined procedure easily followed through life; but such is the way of the lower psychic and intellectual, not the higher and spiritual nature. Codes, formulas and well defined procedures have their place and use as tools or instruments, not as objectives or bases in themselves. Theosophy shows that the true basis of life and action is fundamental spiritual law and principle, and is to be understood through inner perception and realization of those basic truths.

Asceticism does not depend upon special foods or practices, though food and right living are means of subsistence. It is simply the true, the best and the highest way of life. The mental abnegation required, the abstinence and devotion that is asceticism by definition, frightens many because of the seeming void and inevitable necessary reaction which sets in from eliminating the gross desires for mere sensation in one way or another. But the Soul has to learn to live through the abyss, to think and commune with the Self within, and whether alone or in the company of others. The seeming void is then found to be a fulness, for the inner voice can speak and be heard, and the inner perceptions awaken. Associations become more worth while, intelligent and helpfully beneficent, for with the practice of devotion, spiritual knowledge springs up spontaneously within. The true ascetics are those who try to benefit other people and be unselfish in their own lives. The requisite qualification is to do one's duty by every *duty,* taking pleasure in that, remembering above all the ancient admonition that purity even in the secret longings of our heart is the greatest duty and therefore of all duties the principal one is the acquirement of spiritual knowledge.

# CONTEMPLATION

IF WE turn to look within the sanctuary of our own Soul and see what is written there, if we try to understand a little of the great secret of Life and our fellow beings as mysteries that must be solved even if it takes ages, if we endeavor to see all things in ourselves and ourselves in all things and beings from the very highest point of view of which we are capable, and in the light of the ancient and immemorial Wisdom—then we are practising true contemplation.

From the universe objective to us, whether on this or any other plane of being, we gain experience. From the contrasts eternally present and carefully observed we learn. From their contemplation we come to a truer realization of the Self within. If we soliloquize a little with ourselves like the Visvakarman we really are, a soliloquy possible because of the very duality inherent in ourselves as well as in all nature, we may contemplate the truth. This immortal and eternal I, the real Perceiver within capable of looking directly on ideas, this is the Soul or the Self that we really are. That which is mortal, perishable, changing, that which we use, drawn from great nature—that it is which clothes the Self in its vestures.

Only the persistence and eternal character of the Soul will account for whatever sense of identity we may have. From that immortal "I," the undying Self, comes whatever conception of "I" or self there is, however true or erroneous it may be. As one who knew has said: "That which stands in the way of knowledge is ignorance, and from the point of view of true occultism, the root of all ignorance lies in misconceptions as to one's own essential nature."

From false or partial ideas of Self all error arises, as from pride come selfishness and confusion. Pride is but the conception of self, limited; personality is a synonym for limitation. If these things are difficult to distinguish in ourselves, how much more so in our fellows. One thinking another very self-centered may actually believe himself quite self-sufficient, as though such a thing could be possible in a universe manifestly interdependent in every part and phase of life and being. He may be then quite surprised to find that other all the while more really centered in the Self. So, from the outset appearances deceive, and the lesson of Maya or illusive existence comes home more forcibly from the error of judging another. In contemplation we have seen a seeming evil turned into a power for

good. Only a truer realization of the Self can enable one to either restore or maintain harmony.

Starting on a path of self-conquest to keep alive the spiritual intuition through study and observation in the light of true Wisdom, and through application developing the uttermost self-reliance we can, is bound to raise two sets of forces. "One of them consists of all his friends and relations who do not view life as he does," a Teacher has said, "while the general mass of his acquaintances and those whom he meets in the world, instinctively array themselves against one who is thus starting upon a crusade that begins with his own follies and faults, but must end in a condemnation of theirs, if only by the force of example. The other opponents are far more difficult to meet, because they have their camp and base of action upon the Astral and other hidden planes; they are all his lower tendencies and faculties, that up to this time have been in the sole service of material life."

We may contemplate the virtues as set forth in all the precepts, meet those who think otherwise; also the tendencies or inhibitions with a view to weaving them into the fabric of our lives. Then we in ourselves counteract our own efforts. Therein lies the silent test for truer confirmation and greater strength. Yet, while knowing these virtues may entitle us to help, they alone are inadequate without real knowledge, just as knowledge may be dangerous without the virtues. Said a Teacher: "Sympathy and emotion are as much parts of the great whole as knowledge, but inquiring students wish to know all that lies in the path." Sympathy is an admirable illustration. We find these statements in *Isis Unveiled:*

> There are two kinds of magnetic attraction: sympathy and fascination; the one holy and natural, the other evil and unnatural. (I, 210).
>
> [Quoting from Van Helmont] . . . that universal sympathy which exists between all things in nature. (I, 170).
>
> This magnetism or sympathy is found not only among animals but also in plants and in animals. (Quoting from Robert Fludd, I, 171).
>
> In the same manner as lovers gradually advance from that beauty which is apparent in sensible forms, to that which is divine; so the ancient priests, when they considered that there is a certain alliance and sympathy in natural things to each other, and of things manifest to occult powers, and discovered that all things subsist in all, they fabricated a sacred science from this mutual sympathy and similarity. (Quoting from the manuscript commentary of Proclus on magic, I, 243).

In the above lies another phase of contemplation of the Self. Should the question arise: Do we become like that for which we have sympathy or with which we are sympathetic? The answer is that we do, but let us draw a deep and clear distinction between sympathy for forms and things, and that for which we should seek —the divine in every form and thing. One flows from Kama or desire, the other flows from Buddhi or compassion. One is but the inverted shadow of the other. Thus, two sympathetic individuals may even come to look very like each other, as so often witnessed; or one may dwell on the deformity of another, whether through fascination or reviling, and plant the picture so clearly in the mind as to cause a return in another incarnation with that deformity. But that contemplation which regards the highest, the truly spiritual and enduring, the divine in all things and beings whether perfect or imperfect, must under law bring about that perfection which ultimately results even outwardly in a perfect form for the perfect being. So all the virtues practised may become steps in real knowledge and service, in a truer realization of the Self in All.

Yet the Secret Doctrine through all time has taught that the pilgrim Soul to reach its goal has to acquire a knowledge of evil as well as of good. This in no way implies anything that would add to the evil and misery of the world already so full of it, but rather through working for the good to understand the evil on the way. It is a law in nature that the good shall triumph always. Thus we may come to face our destiny more serenely, wisely and usefully, and every opposing change as well. For these are daily occurrences for any real worker, so it is well to contemplate them, to be forewarned and to be forearmed. And it all implies and demands the true use of the will.

If through earnest effort, study, work and contemplation we should arrive at a few convictions of truth, shall we be daunted by others' misunderstandings and what seem to be misjudgings? How could we, when Theosophy teaches that union is strength, and for every reason private differences must be sunk in united work for our great Cause? Contemplation on this impersonal practical advice and admonition reveals that we need only work on doing what we *can* toward better mutual cooperation, letting each work in his own way and striving for more harmonious exchange of views when it is possible so to do. But, for ourselves, we alone can answer, and can answer the more intelligently, as we intelligently contemplate our own duty in the light of universal Duty.

# SCIENCE AND THE SECRET DOCTRINE

## XLVII

### Ethno-Geological Mysteries

*(Part Three)*

"VESTIGAL relics" are not only found in the form of superseded animal organs slowly atrophying in the bodies of various species. There are fossil creeds embedded in living religions; fossil sciences entombed in popular superstitions; fossil races forming mysterious, enigmatic constituents of the contemporary world-order; and, not least, there are fossil continents whose bare bones thrust up through the surface of living lands or living seas.

An Odyssey by an observant scientist[1] included specimens of all these in a single journey. Especially interesting is Dr. McGovern's comment upon a fact not well known: that whereas many consider South America to be one of the newest continents, this is true only in part. It is a fusion of *three* ancient continents or great islands; the Andean, the Guiana Highlands, and the Brazilian uplands. Of these and their relation to the present continent, Dr. McGovern says:

> The great inland sea has gradually silted up, giving rise to the low-lying Amazonian jungles. At the same time changes have taken place in the three ancient continents, which have now been welded into one. The land to the west, the region of the Andes, has gradually risen, while in the two former continents to the east, an exactly opposite process has taken place. The Brazil and Guiana highlands seem to be remnants of mountain country older and formerly far more imposing than the Andes, which has now been reduced to insignificance by the wear and tear of ages. This state of affairs corresponds very closely to that which is found in North America, where the mountains that lie to the east are older and lower than the great Rocky Mountains in the West, though they are supposed to have once been higher.

The parallel seems to follow almost in detail. The Highlands of the Andes are a plateau enclosed between two great major ranges; this enclosure is the site of the marvelous Inca and pre-

[1] *Jungle Paths and Inca Ruins*. Dr. William McGovern, D.Phil., F.R.G.S. Assistant Curator of South American Ethnology, Field Museum. Grosset and Dunlap, New York.

Inca civilizations—regarding which Dr. McGovern has much to say. A similar enclosure in North America is found between the Rockies and the string of mountains formed by the Lower California range, including the Mexican Plateau, the Sierras, the Cascades, and the Coast Mountains of Canada. In Asia the parallel is Tibet and environs between the Himalayas and the Kuen-Lun Mountains. The Rocky Mountain Highlands toward the south enclose the old Pueblo civilizations of which more relics are found every day; and the descriptions of ruins in the Asian Highlands given in the *Secret Doctrine* are familiar to all Theosophists. Likewise does the racial parallel hold for the great basins. The Central Asian basin north of the Kuen-Lun and China, forms a veritable museum of living racial relics; the Great Plains of the United States and Mississippi Valley, and the low Eastern ranges, held the dying Red Indian races; and one of the most interesting points noted by Dr. McGovern, not brought out so far as we know in any previous popular publication, is the fact that the Amazonian Indians from beginning to end represent *old and degenerate cultures,* not "primitive" Races at all.

In Africa we find the shadow, the skeleton outline, of the same general continental-racial pattern. The typical high plateau is found in the highlands from the Red Sea to Mozambique on the East Coast, the Abyssinian portion of which is the seat of the highest indigenous African civilization, that which produced the Queen of Sheba to whom Solomon in all his glory paid high respect, and which is still a highly developed order and perhaps the last of the absolute despotisms of the world. The great African lowlands and central plateaus are inhabited by mixed races; we little suspect as yet that they are degenerating relics of higher civilizations. Even so, here and there a scientist calls attention to the fact that their manners, customs, and religions are much too complex for "primitive" people!

As one studies these matters, there emerges, dimly but unmistakably, the outlines of an anatomy of continents and of a biology of continental *reproduction,* closely correlated with racial cycles. The chain of the Himalayas was originally raised in the course of the southern descent of the Hyperborean borders.[2] During the submersions which later cut it off from the North Polar regions, it became in turn the beginning of Lemuria, which stretched on into the Indian and Pacific Oceans. Lemuria then vanished; the Hima-

---

[2] *Secret Doctrine,* II, 400 *et circa.*

layas became once more a fragment, still carrying the "Sacred Island" of the Gobi, as Atlantis rose. At the time of the destruction of Atlantis, the "two races" took refuge on the Himalaya, which was once more rising—the latest of all the geologically known upheavals. At the time of "the dispersion of races" the new Aryan race moved, part into India, just arising from the waters, part back along their path of emigration from Atlantis, to the new lands of Europe. The Mongolian, still Atlantean stock, or that portion of it which had accompanied the Aryan migration out of the mother continent, descended into China and moved northerly; a portion remaining in Tibet to this day. And to this day the Asian root-mountain, still rising, is the spiritual heart of the entire world, esoterically, and of most of Asia openly.

Madagascar, says the *Secret Doctrine,* was not only part of Lemuria, but was the site upon which the first Lemurian cities were built. Abyssinia, it says, was once an island. According to the *Secret Doctrine,* Atlas was not only part of Atlantis, but in fact was its traditional "Mount Meru," and the center of one of the principal eruptions of the great catastrophe. The great battles between the last of the Atlanteans and the New European races, says H. P. Blavatsky, were fought on the Atlas highlands, then a peninsula attached to what is now Gibralter.

The Scandinavian ridge, says H.P.B., was a prolongation of Northern Atlantis. Dr. McGovern remarks that that ridge and the Guiana Highlands are the same age. This locates the Guiana, the Challenger Ridge, Ireland, probably Scotland, and Scandinavia, as the main mountain chain of Atlantis, as the Andes and Rockies are of the Americas.

The geometric relationship between Indian Lemuria, Abyssinia, and Madagascar, is almost exactly that between Southern Atlantis, Brazil, and Guiana. This can hardly be coincidence. A portion of one continent seems invariably to be "set apart" as the nucleus of the next to rise—a remarkable parallel with biology! The Atlanteans were developed, according to the *Secret Doctrine,* from a nucleus of Lemurians centered in mid-Atlantic. The "hinge" or "root" in this case must have been near one of the great island peaks which rear their tips above present Atlantic waters. The European hinge with Atlantis must have been Scandinavia.

The ancestors of the present African races must have been drawn from both Atlantis and Lemuria. Going to the other side of the world, we have the universal traditions of the South and Central American Indians to the effect that their ancestors came from the

*East* while science is still struggling valiantly but unsuccessfully to fit the South Americans into its pet theory of Asiatic immigration by way of Behring Strait. Dr. McGovern tells us a most interesting piece of racial Karma hanging upon this easterly origin. The Tukano Indians, a numerous and still powerful Amazonian people, were formed into a great empire by a comparatively recent, and very ambitious chieftain, who led the bulk of them upon a migration down the Amazon to *recapture the lands of their ancestors*. They swept everything before them—until they met the oncoming whites! Since then, the Tukanos have known but the reminiscence of their former glory. Had it not been for that ill-timed ambition, they would still have been powerful in their present original home, to which the whites are only just now penetrating. The Karibs, centering in the Guiana Highlands, are of the same generic stock, but of a different tribe. In these descending cultures one sees a curious parallel with the stream of degenerating emigration which comprised the Canary Island Guanches, the Cro-Magnon men of Europe, and which has left its traces in the agglutinative tongue of the modern Basques. Through the Amazon Basin are scattered signs, ruins, and hieroglyphs as significant as the cave-drawings of the Cro-Magnons, and which have not yet received any real scientific investigation.

---

## THE REAL WORLD

Space is the real world, while our world is an artificial one. It is the One Unity throughout its infinitude: in its bottomless depths as on its illusive surface; a surface studded with countless phenomenal Universes, systems and mirage-like worlds.—*S.D.* I, 615.

# YOUTH-COMPANIONS' FORUM

*IF a friend of likable disposition is interested mildly in Theosophy, but makes no apparent effort to come to meetings and "dig in" for himself, should one attempt to rally him or not?*

One of the fundamental propositions of Theosophy is that all human evolution proceeds by self-induced and self-devised efforts. The lower kingdoms find their fruition in the body of man, and in this body a manly consciousness may work. Man of a perfect order is the ideal fruition of this world. He has no real reason to be either afraid or proud, but his position amid an infinite number of possibilities of action entails a great responsibility. Individual effort is both the boon and necessary plague of humanity; reflected on the lower planes of personality, it is the snake of selfishness; in its own pure nature in the universal Self, it is the essence of renunciation. But even in its personal aspect effort is better than passivity. Action brings effects, and through the experience of effects we learn.

Minding other people's business is dangerous: one who finds pleasure in playing priest invariably lives in a glass house of neglected duties. If you drag your indifferent friend to Theosophy, pummel him with Theosophical lectures and literature, and add your own personal advice about his "salvation," you will probably make of him a good enemy, and leave with him a bad impression of Theosophy, thus hindering his chance of seeing Theosophy as an impersonally vital force. However, friendship should imply mutual understanding enlivened by sympathy; it should bring freedom, not restraint. Much depends on the depth of the relationship between you as to how far you are entitled to go in arousing him to the importance of Theosophical opportunity.

*Would contact with Theosophy necessarily make a person better? Could it change one for the worse as well as for the better?*

If the destiny of man is the realization of his place in the universe, then only the complete realization of that place brings perfect security. Each leading realization is a point of balance. Danger lies in the fear to go beyond—such fear is will ingrown and nourished by doubt; its roots lie in the thoughts of our fathers and neighbors, which permeate our minds. Personality in all its aspects shrinks from the fear of struggle, falling back upon convention; but struggle is essential to all realization. If one refuses to go

beyond, then realizations cease. It has often been said that a little knowledge is a dangerous thing.

The answer to the first part of the question can be made in the affirmative, with one qualification. Contact with Theosophy necessarily makes a person better, *if* that person has courage and self-forgetfulness. A black magician is one who has studied Theosophy without true courage and without self-forgetfulness. The latter part of the question then answers itself, but our modern thought is haunted with the notion of relativity: what is good for one person may be bad for another. Eternal verities seem old-fashioned in this specialized world. Theosophy has no outward claims. It exists quietly that many may kindle it in their own lives, and it endures with the utmost patience in a world of indifference, as food for the realization of man's place in the universe. For how many can transcend the realm of relativity and obtain even a partial glimpse of man's rightful status? One thinks of the Greek gods, who cast an eye once in a while at the goings on below and with their own hands eased the working out of fate. Their wisdom, though crudely symbolized was of a godlike nature—Theo-Sophia, but few appreciate their mythology, and that behind the maze of personifications there is a plan of symbolism. Their gods have two aspects: they reflect human characteristics and symbolize the forces of nature. The Greeks could not dissociate nature from man or body from soul; to them the universe was a living harmony. In contrast to our modern relative and personal slant on things, the ideal of a perfect vision haunted the Greek mind. Plato's vision takes into account a boundless and successive evolution of self-realization, but Plato was primarily interested in ethics—hence his ideal of the perfect vision; hence Theosophy's ideal of the perfect man.

*Why is it that old people have such difficulty in remembering present events and names, while it is no effort for them to remember the names and events of long ago?*

If you go to the movies in a preoccupied emotional state, the chances are you will remember very little of the substance of the picture, perhaps only a few details which reflect your inner feelings. The same is true with any type of event. Clear observation always depends on an equal mind. Altho many old people retain the clear use of their minds, there is the common fact that their dominant interest lies in the past. There are two explanations of this phenomenon. It is quite obvious, the materialists would say, that an old person hasn't very much to anticipate. The materialistic psychologist would add that with the lack of anticipation the dominant

struggles and accomplishments of one's life are dwelt upon as a compensation to the fear of death. What parts of the past are dwelt upon depends on the dominant motives. Those who loved youth will think of it mostly; those who love achievement will think of what they accomplished; the more varied the life, the richer the retrospect. The Theosophist adds another explanation. Life has a purpose. In it one gathers experience. The richer the life, the many more and vital experiences. But there is so much that is unnecessary. In the shadow of death the soul desires what it has really made its own. Thinking of dominant experiences is only the first step. At the moment of death there comes a realization of what was vital. Only a great soul has no fear of death, retaining to the very end the appreciation of immediate and permanent values.

---

## "The Duty of Another . . ."

We all differ and must agree to disagree, for it is only by balancing contrary things that equilibrium (harmony) is obtained. Harmony does not come through likeness. If people will only let each other alone and go about their own business quietly all will be well. . . . It is one's duty to try and find one's own duty and not to get into the duty of another. And in this it is of the highest importance that we should detach our *minds* (as well as our tongues) from the duties and acts of others whenever these are outside of our own. If you can find this fine line of action and inaction you will have made great progress.—*W.Q.J.*

# WHAT IS THE MONAD?

## Some Secret Doctrine Statements

THE Re-awakening of the Universe to life after Pralaya . . . depicts the emergence of the "Monads" from their state of absorption within the ONE; the earliest and highest stage in the formation of "Worlds," the term Monad being one which may apply equally to the vastest Solar System or the tiniest atom. (I, 21.)

"Pilgrim" is the appellation given to our *Monad* (the two in one) during its cycle of incarnations. It is the only immortal and eternal principle in us, being an indivisible part of the integral whole—the Universal Spirit, from which it emanates, and into which it is absorbed at the end of the cycle. When it is said to emanate from the one spirit, an awkward and incorrect expression has to be used, for lack of appropriate words in English. (I, 16-17, foot-note.)

Starting upon the long journey immaculate; descending more and more into sinful matter, and having connected himself with every atom in manifested *Space*—the *Pilgrim,* having struggled through and suffered in every form of life and being, is only at the bottom of the valley of matter, and half through his cycle, when he has identified himself with collective Humanity. This, *he has made in his own image.* In order to progress upwards and homewards, the "God" has now to ascend the weary uphill path of the Golgotha of Life. It is the martyrdom of self-conscious existence. Like Visvakarman he has to sacrifice *himself to himself* in order to redeem all creatures, to resurrect from the many into the *One Life.* Then he ascends into heaven indeed; where, plunged into the incomprehensible absolute Being and Bliss of Paranirvana, he reigns unconditionally, and whence he will re-descend again at the next "coming," . . . (I, 268.)

For, however limitless—from a human standpoint—the paranirvanic state, it has yet a limit in Eternity. Once reached, the same monad will *re-emerge* therefrom, as a still higher being, on a far higher plane, to recommence its cycle of perfected activity. The human mind cannot in its present stage of development transcend, scarcely reach this plane of thought. It totters here, on the brink of incomprehensible Absoluteness and Eternity. (I, 266.)

Now what is a "Monad"? And what relation does it bear to an

Atom? . . . "None whatever . . . to the atom or molecule as existing in the scientific conception at present. . . . nor is it quite the Monas of the Peripatetics. Physically or constitutionally the mineral monad differs, of course, from the human monad, which is neither physical nor can its constitution be rendered by chemical symbols and elements." (I, 177.)

The monad becomes a personal ego when it incarnates; and something remains of that personality through Manas, when the latter is perfect enough to assimilate Buddhi (I, 245.)

. . . the "human" Monad, whether *immetallized* in the stone-atom, or *invegetallized* in the plant, or *inanimalized* in the animal, is still and ever a divine, hence also a HUMAN Monad. It ceases to be human only when it becomes *absolutely divine*. The terms "mineral," "vegetable" and "animal" *monad* are meant to create a superficial distinction: there is no such thing as a Monad (Jiva) other than divine, and consequently having been, or having to become, human. And the latter term has to remain meaningless unless the difference is well understood. The Monad is a drop out of the shoreless Ocean beyond, or, to be correct, *within* the plane of primeval differentiation. It is divine in its higher and *human* in its lower condition—the adjectives "higher" and "lower" being used for lack of better words—and a monad it remains at all times, save in the Nirvanic state, under whatever conditions, or whatever external forms . . . the MONAD has, during the cycle of its incarnations, to reflect in itself every *root-form* of each kingdom. Therefore the Kabalists say correctly that "MAN" becomes a stone, a plant, an animal, a man, a Spirit, and finally God. Thus accomplishing his cycle or circuit and returning to the point from which he had started as the *heavenly* MAN." But by "Man" the divine Monad is meant, and not the thinking Entity, much less his physical body. (II, 185-186.)

. . . for the Greek *Monas* signifies "Unity" in its primary sense. Those unable to seize the difference between the monad—the Universal Unit—and the *Monads* or the manifested Unity . . . ought never to meddle in philosophy, let alone the Esoteric Sciences. (I, 614.)

The *Monads* are not *discrete* principles, limited or conditioned, but rays from that one universal *absolute* Principle. (II, 167.)

That which propels towards, and forces evolution, *i.e.*, compels the growth and development of Man towards perfection, is (a) the MONAD, or that which acts in it unconsciously through a force inherent in itself; and (b) the lower astral body or the *personal*

SELF. The former, whether imprisoned in a vegetable or an animal body, is endowed with, is indeed itself, that force. Owing to its identity with the ALL-FORCE, which, as said, is inherent in the Monad, it is all-potent on the *Arupa,* or formless plane. On our plane, its essence being too pure, it remains all-potential, but individually becomes inactive: *e.g.,* the rays of the Sun, which contribute to the growth of vegetation, do not select this or that plant to shine upon. Uproot the plant and transfer it to a piece of soil where the sunbeam cannot reach it, and the latter will not follow it. So with the Atman: unless the higher Self or EGO gravitates towards its Sun—the Monad—the lower *Ego,* or *personal* Self, will have the upper hand in every case. (II, 109-110.)

The Monad(s) descend from the spheres of expectation, the intermediate spheres, wherein the Monads, which have not reached Nirvana, are said to slumber in unconscious inactivity between the Manvantaras. (II, 57 and footnote.)

. . . the evolution of the internal or real MAN is purely spiritual. It is now no more a passage of the impersonal Monad through many and various forms of matter—endowed at best with instinct and consciousness on quite a different plane—as in the case of external evolution, but a journey of the "pilgrim-soul" through various *states of not only matter* but Self-consciousness and self-perception, or of *perception* from apperception. . . .

The MONAD emerges from its state of spiritual and intellectual unconsciousness; and, skipping the first two planes—too near the ABSOLUTE to permit of any correlation with anything on a lower plane—it gets direct into the plane of Mentality. But there is no plane in the whole universe with a wider margin, or a wider field of action in its almost endless gradations of perceptive and apperceptive qualities, than this plane, which has in its turn an appropriate smaller plane for every "form," from the "mineral" monad up to the time when that monad blossoms forth by evolution into the DIVINE MONAD. But all the time it is one and the same Monad, differing only in its incarnations, throughout its ever succeeding cycles of partial or total obscuration of spirit, or the partial or total obscuration of matter—two polar antitheses—as it ascends into the realms of mental spirituality, or descends into the depths of materiality. (I, 175.)

Metaphysically speaking, it is of course an absurdity to talk of the "development" of a Monad, or to say that *it* becomes "Man." But any attempt to preserve metaphysical accuracy of language

in the use of such a tongue as the English would necessitate at least three extra volumes of this work, and would entail an amount of verbal repetition which would be wearisome in the extreme. It stands to reason that a MONAD cannot either progress or develop, or even be affected by the changes of states it passes through. *It is not of this world or plane*, and may be compared only to an indestructible star of divine light and fire, thrown down on to our Earth as a plank of salvation for the personalities in which it indwells. It is for the latter to cling to it; and thus partaking of its divine nature, obtain immortality. Left to itself the Monad will cling to no one; but, like the "plank," be drifted away to another incarnation by the unresting current of evolution. (I, 174-175, foot-note.)

In short, as the spiritual Monad is One, Universal, Boundless and Impartite, whose rays, nevertheless, form what we, in our ignorance, call the "Individual Monads" of men, so the Mineral Monad—being at the opposite point of the circle—is also One—and from it proceed the countless physical atoms, which Science is beginning to regard as individualized. . . .

It would be very misleading to imagine a Monad as a separate Entity trailing its slow way in a distinct path through the lower Kingdoms, and after an incalculable series of transformations flowering into a human being; in short, that the Monad of a Humboldt dates back to the Monad of an atom of hornblende. . . . The ocean (of matter) does not divide into its potential and constituent drops until the sweep of the life-impulse reaches the evolutionary stage of man-birth. The tendency towards segregation into individual Monads is gradual, and in the higher animals comes almost to the point. The Peripatetics applied the word Monad to the whole Kosmos, in a pantheistic sense; and the Occultists, while accepting this thought for convenience sake, distinguish the progressive stages of the evolution of the concrete from the abstract by terms of which the "Mineral, Vegetable, Animal (etc.), Monad" are examples. . . . As the Monads are uncompounded things, as correctly defined by Leibnitz, it is the spiritual essence which vivifies them in their degrees of differentiation, which properly constitutes the Monad—not the atomic aggregation, which is only the vehicle and the substance through which thrill the lower and higher degrees of intelligence. (I, 177-179.)

The Monad or Jiva . . . is, first of all, shot down by the law of Evolution into the lowest form of matter—the mineral. After a sevenfold gyration encased in the stone (or that which will be-

come mineral and stone in the Fourth Round), it creeps out of it, say, as a lichen. Passing thence, through all the forms of vegetable matter, into what is termed animal matter, it has now reached the point in which it has become the germ, so to speak, of the animal, that will become the physical man. All this, up to the Third Round, is formless, as matter, and senseless, as consciousness. For the Monad or Jiva *per se* cannot be even called spirit: it is a ray, a breath of the ABSOLUTE, or the Absoluteness rather, and the Absolute Homogeneity, having no relations with the conditioned and relative finiteness, is unconscious on our plane. Therefore, besides the material which will be needed for its future human form, the monad requires (*a*) a spiritual model, or prototype, for that material to shape itself into; and (*b*) an intelligent consciousness to guide its evolution and progress, neither of which is possessed by the homogeneous monad, or by senseless though living matter. (I, 246-247.)

[Monadic] evolution—viewed from its several standpoints—*i.e.*, as the *universal* and the *individualized* Monad; and the chief aspects of the Evolving Energy, after differentiation—the purely Spiritual, the Intellectual, the Psychic and the Physical—may be thus formulated as an invariable law; a descent of Spirit into Matter, equivalent to an ascent in physical evolution; a re-ascent from the depths of materiality towards its *status quo ante*, with a corresponding dissipation of concrete form and substance up to the LAYA state, or what Science calls "the zero point," and beyond. (I, 620.)

The Monads . . . are treated from the standpoint of their individuality, as *atomic Souls*, before these atoms descend into pure terrestrial form. For this descent into *concrete* matter marks the medial point of their own individual pilgrimage. Here, losing in the mineral kingdom their individuality, they begin to ascend through the seven states of terrestrial evolution to that point where a correspondence is firmly established between the human and *Deva* (divine) consciousness. (I, 619.)

. . . what is called collectively *Monads* by Leibnitz . . . may be separated into three distinct Hosts, which, counted from the highest planes, are, firstly, "gods," or conscious, spiritual *Egos;* the intelligent architects, who work after the plan in the *Divine Mind*. Then come the Elementals, or *Monads*, who form collectively and unconsciously the grand Universal Mirrors of everything connected with their respective realms. Lastly, the atoms, or material molecules, which are informed in their turn by their *apperceptive*

monads, just as every cell in the human body is so informed. . . . There are shoals of such *informed* atoms which, in their turn, inform the molecules; an infinitude of monads, or Elementals proper, and countless spiritual Forces—*Monadless,* for they are pure incorporealities, except under certain laws, when they assume a form —not *necessarily human.* (I, 632.)

*"Every form on earth, and every speck (atom) in space strives in its efforts towards self-formation to follow the model placed for it in the* 'HEAVENLY MAN' . . . *Its (the atom's) involution and evolution, its external and internal growth and development, have all one and the same object—man;* man , as the highest physical and ultimate form on this earth; the MONAD, in its absolute totality and awakened condition—as the culmination of the divine incarnation on Earth." (I, 183.)

Occultism teaches that—(*a*) the life-atoms of our (*Prana*) life-principle are never entirely lost when a man dies. That the atoms best impregnated with the life-principle (an independent, eternal, conscious factor) are partially transmitted from father to son by heredity, and partially are drawn once more together and become the animating principle of the new body in every incarnation of the Monads. Because (*b*) as the *individual* Soul is ever the same, so are the atoms of the lower principles (body, its astral, or *life double,* etc.), drawn as they are by affinity and Karmic law always to the same individuality in a series of various bodies, etc., etc. (II, 671-2.)

The monad—a truly "indivisible thing" . . . is here rendered as the *Atma* in conjunction with *Buddhi* and the higher Manas. This trinity is one and eternal, the latter being absorbed in the former at the termination of all conditioned and *illusive* life. The monad, then, can be traced through the course of its pilgrimage and its changes of transitory vehicles only from the incipient stage of the manifested Universe. In Pralaya, or the intermediate period between two manvantaras, it loses its name, as it loses it when the real ONE self of man merges *into Brahm* in cases of high Samadhi (the *Turiya* state) or final Nirvana; "when the disciple" in the words of Sankara, "having attained that primeval consciousness, absolute bliss, of which the nature is truth, which is without form and action, abandons this illusive body that has been assumed by the *atma* just as an actor (abandons) the dress (put on)." (I, 570.)

# THE BASIS OF THEOSOPHY

MEN in all ages and under all conditions have been eternally asking, "What is Man? What laws govern his being? What is his relation to his fellow-man, to the Universe, to the Great Cause?" His observations concerning the material universe have been recorded and are called Science; his observations concerning Man are recorded as History, Economics, Psychology and kindred subjects; his observations concerning the Original Cause are noted as Religion and Ethics. These subjects have been considered as separate, Science and Religion being antagonistic in their conclusions. Theosophy, on the other hand, offers the explanation by which the seeker can solve *all* the questions mentioned, and produce harmony in man's restless desire to know God, the Universe and himself.

When a great scientist, such as Roentgen, Curie, Einstein, Millikan or Chunder Bose announces after long and painstaking research that he has made a discovery relating to the laws of the universe he offers it to his fellow searchers for truth as a working basis, which they do not accept *ipse dixit,* but use in their investigations, acknowledging its truth only after thorough study and testing. So Theosophy approaches bewildered and blundering and stumbling mankind in this day of dark materialism and its resultant collapse. It presents three fundamental propositions to the seeker, asking him to investigate them from the light of his own experience and his own wisdom, just as a scientist presents a discovery to be investigated. So, it is not a *belief* in these three fundamentals, which is essential to further study of Theosophy, as it proffers a working basis for an understanding of man and his relation to the universe.

The First Fundamental deals with Deity, which is presented as a principle, eternal, unchangeable, omnipresent. It is indefinable, incapable of human expression because incapable of human conception, since the finite cannot express the infinite. Rather we can say it is the Cause, the Source of all life, of all being, of the manifestations which we call animate and inanimate. It thrills through the universe and pervades all Space, permeating every atom of matter. While we cannot definitely say what It is, we can definitely say It transcends all human attributes with which man endows his god, such as mercy, justice and love. The human mind can no more comprehend divinity than human justice can comprehend ideal

justice. The first fundamental definitely postulates Eternal Life, without beginning as without end, and the immortality of Spirit.

The Second Fundamental is, that One Law operates through the universe, on all planes of being; it is universal and without exception. Every atom of being, whether visible or invisible, whether spirit or matter in any of its forms, is governed by a law of periodicity, of action and its consequent reaction of activity and rest, of ebb and flow. This law is an *accepted* fact in relation to physical science, for it is readily observable in all phenomena of nature, day and night, the seasons, the tides of the ocean, birth, growth, maturity and death in all animate forms. It is visible and evident in the mineral, vegetable, animal and human world, both physical and spiritual. This law in its universality governs atoms, stars, universes and man. Millikan and Einstein have recently startled the world in their statement concerning the life of a star, its origin, birth, development and extinction. In man, we find a cycle of birth, childhood, manhood and death, which leads to the necessity of the understanding of reincarnation, for following the period of inactivity which we know as death, immortal spirit must return to activity again. With reincarnation goes its twin doctrine, karma, a statement of reaction following action. When we think of hopes unfulfilled, goodness unrecompensed, crime unatoned for, lessons unlearned, we realize that more than one life is necessary before man can learn to live in harmony with Universal Law.

The Third Fundamental states that the spark of divinity, termed the Monad, passes through all forms of consciousness as well as matter. It is identical with deity and with every other monad in essence, but differs in degree. In minerals, this intelligence governs their cohesion, their affinities, their crystallization and all other phenomena of the mineral kingdom. A higher form of intelligence develops in the vegetable kingdom where highly specialized forms appear, suited to exist and flourish under different climatic and humidity conditions. No one can doubt the evidence of intelligence governing the growth of a plant. Still higher in the scale we find animals of varying degrees of intelligence, capable of greater adjustments to conditions. There in the highest form of animal life we find man, with the light of reason developed. He has assumed the recognition of himself as a separate identity, he has assumed the power of choice with its privileges balanced by responsibility.

The fact that many accept the pleasures of choice does not in any degree prevent the operation of the Law in regard to responsibility for consequences. There are no special privileges, no special gifts,

except such as have been acquired by self-induced and self-devised efforts. Man is capable of learning by his mistakes, though the mistakes are not necessary to his learning, and so we find some individuals awake to the Light of Spirit, while others blindly endeavor to govern their existence from the standpoint of their physical lives.

The teaching of the identity in essence of every atom of the universe leads to the perception of the common brotherhood of man, the common experiences of good and evil, the common path by which man climbs to a stage of evolution where the inner spark of divinity governs and controls his desires, his actions, in other words — his destiny. There are no limits to the development before him, for, as stated in the First Fundamental, he as a spark of divinity is eternal.

The understanding of these three fundamentals gives a purpose to life, to action, to the effort to live as a part of nature and a part of mankind. It is the basis for moral and ethical behavior, and the inducement for the acquiring of wisdom.

---

## A SYNTHESIZING PHILOSOPHY

Hermetic Philosophy suits every creed and philosophy and clashes with none. It is the boundless ocean of Truth, the central point whither flows and wherein meet every river, as every stream —whether its source be in the East, West, North, or South. As the course of the river depends upon the nature of its basin, so the channel for communication of Knowledge must conform itself to surrounding circumstances.—*From A Master's Letter.*

# STUDIES IN THE OCEAN OF THEOSOPHY

## XV

THROUGHOUT the "Ocean," a finely balanced line of argument is sustained; but this present chapter, nine, might be designated as distinctly judicial. It bears the delicate touch of the true interpreter of the Law, who, seeing through the eyes of another, understanding his viewpoint, meets him on his own basis—thence leading him on to higher levels of discernment. Absurd ideas are assailed by no ridicule, and for selfish prejudice no reproach is forthcoming. Thus synchronized with the enquirer's mind, Mr. Judge, with the sympathy of a Compassionater, yet with the adherence to facts characterizing the astute lawyer, proceeds to plead the case of *Reincarnation* versus the superstition of the race.

Step by step, objections commonly raised are analyzed and answered. The first taken up are those of the church, perhaps because the rarity of independent philosophizing on the part of churchgoers entitles these exceptions to extraordinary consideration. Certain it is, that the Church's denial of repeated lives on Earth "is enough for many." Passively resting on this, "they do not wish to disturb the serenity of their faith" in dogmas that may be illogical, even if free from "blind fear of the anathema hurled at reincarnation in the Constantinople council." Clerical anti-reincarnation arguments are all flimsy, but objection to the effect that "if men are convinced that they will lead many lives, the temptation to accept the present and do evil will be too strong" portrays contempt for the intelligence of the "flock." And even were this assumption correct, wherein would morality obtain? Scarcely with the deceivers!

Amongst the mass of more independent thinkers, a variety of objections are raised: "the idea of rebirth is uncongenial and unpleasant"; "there appears to be no chance under it for us to see our loved ones who have passed away before us"; "Heredity invalidates Reincarnation;" it is "unjust because we suffer for the wrong done by some other person in another life." Still others ask: "if we incarnate, how is it that we do not remember the deeds for which we suffer." But strangest of all is the protest that the doctrine does not "account for the increase of the world's population."

Analysis proves those objections, one and all, to be but fabrics of delusion, sophistry, and selfishness; to which the answers of

Theosophy stand deep-rooted in eternal Truth, unassailable and self-evident to reasoning minds.

The qualms of the church concerning the maintenance of morality are stilled by presentation of the scientific basis for ethics in the teaching of *Karma,* twin tenet of Reincarnation, which shows "a Nemesis for every evil doer." Under this Law, "which is that of cause and effect and perfect justice." each "must receive the exact consequences himself in every life for what good or bad deeds and thoughts he did and had in other lives." So "the basis for moral conduct is secure." But inasmuch as such self-responsibility, generally accepted, would relieve the church not only of anxiety, but of its *authority,* there is room for speculation as to whether or no this profound concern is exclusively due to a yearning for upright living.

*Dislikers* of Reincarnation are reminded that aversion to indigestion is no safeguard to the glutton; that "whether we like it or not Nature's laws go forward unerringly." Our daily activities would be greatly curtailed were there exemption from everything uncongenial—and many valuable lessons missed, as well.

To those fearing that under Reincarnation they might not see their "loved ones in heaven as promised in dogmatic religion," it is pointed out how this promise "presupposes a complete stoppage of the evolution and development of those who leave earth before ourselves." This counter-argument is replete with suggestions bearing more than a suspicion of the author's quaint humor. For it indicates how, of necessity, the deceased infant must remain a heavenly baby forever, the aged stay eternally enfeebled, and the deformed and broken be bereft of any chance for improvement—lest all of these fail to be recognized. Again, since mortal existence is fleeting and paradise everlasting, it would be of paramount importance for believers of this dogma to die as soon as the prime of life is reached, to insure the permanency of this condition. Patently, desire for after-death recognition takes only the living into consideration; for, assuming "that recognition is dependent on physical appearance," no thought is given by survivors, subject to constant change, as to how they themselves might appear to friends long gone, after intervening years of struggle here. The joy of recognition should be mutual!

But fear of not meeting the beloved hereafter "can have no existence in the face of the eternal and pure life of the soul"; for "those who are like unto each other and love each other will be reincarnated together whenever the conditions permit," knowing

each other by subtle recognition depending "on the inner sight and not on outward appearance." Thus Reincarnation affords the only possible opportunity for true lovers' meetings.

The idea that reincarnation brings suffering for wrongs done by another "is based on the false notion that the person in the other life was someone else. But in every life it is the same person," or individuality. He, "like an actor who plays many parts," is "the same actor inside though the costumes and the lines recited differ in each new play"; "for the great life of the soul is a drama, and each new life and rebirth another act in which we assume another part and put on a new dress," but all through it we are the self-same spiritual person. Companion to this objection is that of injustice in suffering for unremembered deeds. In both these cases, the objectors "ignore the fact that they also have enjoyment and reward in life and are content to accept them without question." However, instead of Reincarnation being unjust, "it is perfect justice, and in no other manner could justice be preserved."

As to Heredity invalidating Reincarnation, Mr. Judge replies: "We urge it as proof." Heredity is the channel by which the "Ego goes into the family which either completely answers to its whole nature, or which gives an opportunity for the working out of its evolution, and which is also connected with it by reason of past incarnations or causes mutually set up." This accounts for the evil child in a "presently good family," offering compensatory opportunity for "redemption of the child" and payment of debt by the parents. Heredity is "the mode selected by nature for providing the incarnating Ego with the proper tenement in which to carry on its work. Another mode would be impossible and subversive of order."

"Again, those who dwell on the objection from heredity forget that they are accentuating similarities and overlooking divergencies." Parents know their children to be "as different in character as the fingers on one hand"; and history "shows no constant transmission of learning, power, and capacity." In fact "divergencies from heredity" are "vastly greater in number" and ultimately prevail over similarities, as evidenced by disappearance of family traits and the decline of races and nations. It serves the *immediate* needs of the Egos concerned. These transcended, other needs require their own peculiar conditions, as to family, nation, or race. Each man inherits from his own past. Reincarnation is the means for receiving this self-endowment.

The tendency towards divergency is due to *cyclic law*. Only the

mental warp of straight-line evolution and the single-life viewpoint could accentuate similarities, beyond a very limited period. History and experience refute the idea. If persistence of similarity were the rule, we should still be enjoying the glories of ancient India; or, to be strictly modern, we should still be driving ox-carts, as did our pioneer ancestors. Who wrought these radical changes, if not the Egos presently incarnated? Behind events and conditions, stand ideas. It is the ideas held or not held that cause the rise and fall of world conditions. Today's commonest institution would astound our grandparents. The very speed with which great changes have been catapulted on the world demonstrates the inrush of entities impressed with these "modern" ideas—ancient, in fact. As the glory of a race fades with the glorifiers, so these same souls, when taking birth in other lands, bring their knowledge to shine forth in the new environment, both gift and inheritance.

"Memory of a prior life is not needed to prove that we passed through that existence." "We forget the greater part of the occurrences of the years and days of this life, for no one would say for that reason we did not go through those years." Yet, while this objection is invalid, the feeling that, if other lives have been, they should be remembered is itself a phase of this very memory. Some do so remember. "Poets have sung of this; children know it well" until our "atmosphere of unbelief drives the recollection from their minds." Such ability depends upon the quality of the brain, the receiving and registering instrument. This "being new in each life" and so having "had no part in the life last lived," "is in general unable to remember." But by "living according to the dictates of the soul, the brain may at last be made porous to the soul's recollections;" otherwise, "more and more will clouds obscure that reminiscence." And "this is a wise law," for only by such discipline could we become able to bear a knowledge of the past. As we are now, it is only merciful that "the deeds and scenes of our former lives" are "hidden from our view."

Based "on imperfect tables which only have to do with western lands," the objection regarding the supply of Egos for this earth is characteristically Occidental and bumptious. The "Masters of theosophical knowledge" alone could estimate such supply and demand. They assure that the supply of Egos is sufficient—even if this slant had "the slightest force or any relation to the truth of reincarnation."

# THE WAYS OF KARMA

HOWEVER thoroughly, in the intellectual manner, the student understands that the body is only crystallized Karma, that its vicissitudes are and can be only the reflections of mental tides, good and evil—nevertheless in nearly all cases it stands *first*. We bargain with the body for every morsel sacrificed for the Cause, even allowing its babbling voice to confuse us miserably as to the line between need and mere desire; between nutriment and the vice of self-indulgence. How many ingenious arguments do we find ourselves blindly repeating, echoing *its* voice only, as to what *we* need "for the benefit of the work." How many times do we allow ourselves to think that because we can do little, give little, we need not give *anything!* Would ever a coral island have arisen from the sea, had that idea reached the mind of one of the tiny colonists, and so from it spread to the others? And with what self-deceptions do we play! That "the Masters" will come to the rescue if extremity comes, or that "Karma" will see to it that means are found, or that a sister Lodge will sacrifice for us, or—O giant delusion—that great and wealthy personages stand behind the work, rendering our puny efforts of little avail! Or that "if they needed help, they would come out and ask for it!"

Such is not the way of Karma. The life of nearly every Theosophist seems a queer pendulum-swing between crises and recoveries; between the very rocks of personal and financial shipwreck, and the sunlight of secure shores, often coming with bewildering rapidity of succession. Yet upon analysis of the past, nine times out of ten we find that both sunlight and storm were cast from our own minds upon the screen of time; that we share in the Karma of the wise wag who remarked that "he had suffered terribly all his life, and mostly from things that never happened!" Is there not some chink in our minds that will let in, once and for all, the understanding that all these terrors, all these joys, all these physical and financial disasters that *do* come to pass, are only the shadows, the necessary resultants, of our varying earnestness, our varying faithfulness, our varying understanding, our inconstant loyalties, past or present? In our minds are set high thresholds of mental reserve, over which we *will not* step. But they are not ours alone; their strength stretches throughout the shadowed souls of all our brethren.

"I have no capacity," we say. "I cannot speak, cannot write,

cannot answer questions. Of what use then to struggle toilsomely to meetings only to hear over and over again the same old expositions?" But there are *others* to whom it is *never* the same, others whose understanding and serenity rise to a higher point on the spiral of every foregathering. How do we know how many minds are affected by *our* inertia, how far the overcoming of that tiny hidden reluctance might stimulate minds all over the city, all over the nation, all over the world; in what manner the pain of *real* sacrifice and effort, however slight, might open new doors of understanding in our own souls?

Or again—"At best I could contribute only a dollar or two a month, and what use is that? Spent for a movie, now and then, an outing, a new rug, a new novel, it means much to *me,* but *they* would never notice it. Why then so great a deprivation for so little result?" Little do we know that the work has to live, not by the casual and easy sacrifices of any munificent few, but by the small sacrifices of the *many;* that the one dollar *we withhold, finding necessity to make uneasy excuses therefor, may be—and is—important.* In a world dominated by fear, we are perhaps not to be condemned for trying to save for our children, not culpable for eating sufficient food or wearing clothing warm enough. But—how about spending for the mere gratification of the body, the eye, the ear, while the work is threatened with slow death? How about social pleasures, entertainments, shows, that "do not leave us time" to attend meetings where our presence may mean more than we realize? How do we know that our present stringencies are not due to our having, through fear, and in trying to choke the arteries of outflow, cut mentally or physically those of inflow—the necessary Karmic consequence, demonstrable in the hard world of business as well as in the inner world of causes?

The whole effort of the Theosophical Movement of the West since the Fourteenth Century has been one of upbuilding from slight beginnings; that of the United Lodges, from beginnings not only slight, but disaster-stricken; and yet even in the cold West, it is not so many centuries since the fire burned bright upon the joyous sacrifices of the many, rather than, as now, upon the painful sacrifices of the comparatively few. It is for no Karmic nothingness that we find ourselves struggling with a work often seeming ungrateful, thankless, insignificant; not for nothing that *our* Karma fell in this cycle, rather than that of others. The light died at Innisfallen in the Druidic groves, in Samothrace and in the downfall of the Albigenses. Long have we accepted the familiar warmth,

careless of its sustentation, taking for granted that it existed independently of *us*, untroubled by intuition of bitter sacrifice behind uncomplaining presences. Suppose some day we wake overnight to learn that the Ancient Light shines no longer from the familiar fane—that the cheerful doors are closed to the world for years, for decades, perchance for a generation, until a more favorable cycle; closed to *us* for life, perhaps for many lives!

Is, then, Theosophy to us a mental and spiritual diversion, to be given up if necessary with mere regrets, and replaced with the latest cult or with some personal gratifications? Or is it Life? Better that we learn the lesson by self-search, than have it thrust upon us.

---

## To the Rescue

When a man falls overboard there is always someone at hand who will dive in to rescue—or try to rescue—him from drowning.

When a man is on the edge of a cliff that may crumble under his weight, he may be pulled back by some spectator seeing his peril who will leap forward to save him.

The Theosophist is—or ought to be—such a life saver. He has been taught or has learned how to work out his own salvation from the bonds of ignorance and selfishness, and therefore can help others to the true light and life of knowledge and beneficence. He sees a man, a family, a nation or a race in peril where real knowledge of the one true and enduring philosophy of life, with even a little practice of it, would be a plank of salvation from great danger. In such a case, what will be the attitude of the true Theosophist? He will feel constrained to act, and to act quickly. He will not think of his individual interests. He will try to point out the way, while engaging in constructive work himself. He will do it quietly, energetically and enthusiastically, encouraging others likewise, and do it well. Thus he will help save them from a moral disaster far worse than a like physical catastrophe.

Every true Theosophist has grave responsibilities. If he is diligent in his efforts as the Great Ones are, and goes forth, does his work and returns with the strength of knowledge and good influence of real understanding, then he will have helped others in the ascent of the weary uphill path of the Golgotha of Life.

# CONDITIONED EXISTENCE

DURING waking life here in the body, each man is environed by other visible forms of life, some asleep to the physical world of which he is so keenly conscious, which we call the inorganic world, while other forms make up the organic kingdom at the summit of which stands man himself. Each form of physical life is an embodiment of the same essential Element and elements which we call matter; all are under the same circumscribing condition—the limitations of matter itself. Within that sphere or shell of being all forms of life act and react upon each other—as food, as poison, as stimulus, as drag, as opportunity or obstacle. The environment varies constantly; the individual life remains the same constant factor.

In sleep or in death the individual, going simply by what we all know, must continue as before, an unchanging quantity or *esse* conditioned by an altogether different environment which, again reasoning by analogy, must be as varied, as constantly changing as his physical surroundings. There must continue the same interaction and effects in the midst of the new Element and elements as go on here. Whatever the nature of non-physical existence, there must be, in a universal sense, action and reaction between that other world and this, comparable to the interaction which goes on among the inhabitants of each. Certain it is that we and all other physical forms come from an invisible world at the point of perception called genesis, and equally return to it at the point of perception we name death.

In the physical sense we know that a constant interplay goes on between the invisible and the visible world, and that the connecting link is an equally unknown Element and elements which we call force or energy. We know, as well, that man can and does exercise a defined measure of control over this world of forces which effects all physical changes, circumscribing and interpenetrating the world of matter.

But there is another kind of interplay besides physical and energic which as ceaselessly pervades both these worlds as they interpenetrate each other—the action and reaction of the power we call intelligence; the Element and elements which constitute neither the forms of matter nor the forms of force, but the forms of consciousness or real being. This third world changes as incessantly as the other two, and in it, as in the world of matter and

of energy, there exists the same constant, unvarying factor, affecting and being affected by its environmental content and circumscription.

Thus simply put is the problem which every philosophy, every religion, every system of thought and science, is an attempt to explain. They but represent in concrete terms the problem faced by every man and the efforts made by mankind collectively to solve the problem. The problem is the same for all alike, but the purported solutions vary infinitely among themselves, and all are in constant process of change.

So busily engaged is mankind in employing its intelligence to adjust internal relations with external relations, to reconcile external relations with internal relations, that but comparatively few men in any given generation or epoch even try to use their intelligence upon the nature of the problem itself which all have to face. Indeed, this involvement constitutes not only "the struggle for life" but life itself to the vast majority. The few who turn their intelligence upon the great problem itself are the makers of our religions, our sciences, our philosophies, accepted and rejected by the herd of men, who never observe that, no matter what their beliefs or their struggles, they depart this world no wiser than when they entered it—if wisdom means understanding of both the being and the environment. They cannot see in retrospect beyond birth, nor in prospect beyond death. And yet every man instinctively feels, intuitively knows, that the world of matter, or of force, or of mind, is but a partial world, as his body, his energy, his mind is but a lesser part within a greater segment—a form within a form.

Those who face the problem of conditioned existence itself soon come to see that both instinct and intuition come from another source than matter or force or mind; that they are but manifestations here, in each man and in his relations with the three worlds, of a fourth and inclusive world which pervades them all as they interpenetrate each other. We acquire a body, we acquire our energies, we acquire our minds, good, bad, or indifferent, from our interactions with the three worlds, but no one, man or any other being, *acquires* his instincts and his intuitions. They are not, by all experience of them, the product or effect of action of any kind. We are born with them, we die with them, they are our inseparable companions throughout our physical, energic, mental existence. What are they? If they are not effects, then their nature must be causal.

Is there anything of the dogmatic, the miraculous, the unreasonable, in the possibility that intuition and instinct—the two control-

ling factors in the birth, life, and death of every being—may be the two unrecognized Elements necessary to be understood and employed in solving the problem of existence? Consider: every creative activity of the individual springs from intuition; every individual reaction to necessity is born of instinct. No more than any other Element or elements could they exist in the individual unless they are part and parcel of the universal. If man can command the elements of matter, can harness the forces of the energic world, can subordinate both to his mental operations in his "struggle for existence," why should he not be able through the understanding use of these higher principles of his own being to govern and direct the mind in nature and in himself?

This is the question raised by the Masters of Wisdom. Its answer is to be found by him who will in Their philosophy of life—Theosophy. It is the path of emancipation from the bonds of conditioned existence.

---

## SEEK DEVOTION

Then we should . . . seek devotion. This devotion is what is inculcated by the Adepts to their Chelas. It involves a mental abnegation not agreeable to our modern mind, but that must be acquired or real progress is impossible. We must by means of this mental devotion to the Divine, which means abnegation of all the rest, dismiss all results of our actions. It is not ours to say what shall be the result of an action; the Law will bring about a result much better, perhaps, than we had imagined. If the results, if the passing daily circumstances, are not those we expected, then by means of Devotion we accept them as just what the Law intended. But if we fix our desire on accomplishing even a seeming good result, we are bound by that desire, no matter whether our wish is accomplished or not. This exhortation to devotion is at once the most simple and the most difficult. Some deride it because they want powers and "development;" others because they think it is too simple; but the wise student, even when he cannot at first grasp its meaning, will revolve it in his mind, strive after it, and make it a thing to be attained by him.—*W.Q.J.*

# ON THE LOOKOUT

## On the Subject of Prayer

At an assembly of mayors recently held at Los Angeles to discuss ways and means of relief for the distressed, Mayor Porter of that City recommended "prayer" as the chief item in searching for remedies for the prevailing ills of mankind. A thoughtful citizen thereupon addressed some comments of his own in a letter to the *Evening Express.* We quote:

> ". . . should we perhaps take this call for prayer . . . as a sample of their intelligence, or perhaps a ruse to draw the people's attention from rational considerations to the beating of tom-toms of our medicine men?
>
> "It is certainly a distressing situation . . . to see and hear all these admonitions to prayer from bankers to bootblacks, and from Thanksgiving to Christmas, and at the same time read about babies dying for want of medicine and mothers killing themselves and their children because it is less painful than starving to death.
>
> "The great unsolved riddle of the universe is why the prayers of a bank president will supply him with a $50,000 salary, or the prayers of mayors and preachers provide $10,000 responses, while the prayers of a mother beside a dying child will not supply so much as a small bottle of medicine."

## "The Clover Light"

A correspondent sends a copy of *The Clover Light,* the leaflet publication of a Spiritualist "church" in Jamaica, Long Island. An ardent Spiritualist told this correspondent of a "wonderful meeting at which a message was received from Solomon—a message that had never been given to the world before"; and gave him the said message as printed in the *Clover Light.* The "message" is "lifted" bodily, verbatim et literatim, from Mr. Judge's rendition of the second chapter of the *Bhagavad-Gita!* Perhaps, in the circumstances, it would be charitable to assume that the words "Clover Light" are a typographical error for *"cloven* light", since another old message affirms that "the devil can cite scripture for his purposes."

## WHAT "HUMANISM" IS

Unitarianism has been dying of dry-rot for a good many years, in spite of all its good qualities of tolerance, freedom from sectarianism, and abstention from the dogmas that afflict the demoninational churches as well as the two great Catholic institutions. From its ranks has come in the last few years the move for "Humanism". It will be interesting to Theosophists to read the authoritative statement issued by nearly two score leading Humanists, among whom are University professors, doctors, lawyers, editors, besides Dr. Charles Francis Potter of New York who is credited with originating the new-old movement. Declaring "the religious forms and ideas of our fathers no longer adequate," fifteen points constituting Humanism are offered as constituting a basis for religion "shaped for the needs of this age." Leading items are as follows:

> "Religion must formulate its hopes and plans in the light of the scientific spirit and method.
>
> "Humanists regard the universe as self-existent and not created.
>
> "Humanism considers the complete realization of human personality to be the end of man's life and seeks its development and fulfilment in the here and now.
>
> "The goal of Humanism is a free and universal society in which people voluntarily and intelligently co-operate for the common good.
>
> "The time has come for a widespread recognition of the radical changes in religious thought throughout the modern world.
>
> "Religions the world over are under the necessity of coming to terms with new conditions created by a vastly increased knowledge and experience."

## WHERE THE FAILURE LIES

Quietism, Quakerism, Unitarianism, in modern Christianity, are the respectable ancestors of the new "Humanism." But the underlying idea of which these are the Western outcrop, is far, far older. In Buddhism it has been represented for many centuries by the so-called *Mahayana* and *Hinayana* Schools of the "contemplative life." In Hinduism the same idea is behind both the *Yoga* and *Sankhya* Doctrines which Krishna discussed in the *Bhagavad-Gita*. All alike endlessly formulate "hopes and plans" in "the light of the scientific spirit and method"—as understood and interpreted.

The result is ever a new religion, or the revamping of an existent one. World-evils are seen, deplored, the ideal is visioned of a "complete realization of human personality," of a "free and universal society in which people voluntarily and intelligently cooperate for the common good"—and the world and world-evils go merrily on, just the same. They all live in "the moon-light of the Soul"; reflections of the *"Sattva quality,"* they are an attempt to import *devachanic* conditions into incarnated existence, not to "seek the Wisdom from on high" which the Great Teachers uniformly and universally declare can only be done by *rising to* the spiritual plane, not by attempting to *drag it down* to ours. The whole theme of the *Gita* is—fight for the spiritualization of material life, not for the materialization of the spiritual life. "Humanism" is *passivism* mistaken for pacifism. Wherever it prevails, paralysis of the Soul results—and evil emerges more triumphant than ever in human life.

## "The Scientific Spirit and Method"

As an *aide memoire* for Theosophists on the scientific spirit and method to which "Humanism" looks for light in which to "formulate its hopes and plans" to reconstitute society, it is worth while to quote from Mr. M. G. Adams, lecturer on biology at Cambridge University. As reported in the London *Daily Herald* of August 7, 1930, Mr. Adams addressed the students of the Cambridge Summer School to the effect that—

> "when a man distinguishes himself in face of great danger or during a sudden crisis, he is under the influence of adrenalin, which flows from the adrenal gland into the blood.
>
> "We find that when a cat arches its back and spits fire when a dog comes along, it is due to the presence of this substance. We also find that if this substance is put into the blood of a cat purring by the fire, the effect is the same as if a dog had arrived.
>
> "This adrenalin can be made in the laboratory by the distillation of coal tar, so now we know what heroes are made of. Heroes are simply people with enlarged adrenal glands."

"Science" and "Religion," in every country and in every age, however they may seem to differ, are in truth like "the captain's lady and Julia O'Grady"—"both alike under the skin." Both are "under the influence" indeed, of their respective "distillations," the one from living and dead organisms, the other from living and

dead teachings. How much easier and more "modern" to manufacture a hero or a saint than to become one!

## PRO AND CON ON "BIRTH CONTROL"

A letter in the New York *Times* of July 9, last, followed by another on August 6, argues for birth control. The first letter proceeds by logical deduction to carry the theory from arguments to compulsion, as follows:

> "To remedy the inescapable danger of the present situation a dual campaign must be undertaken—one to devise means for compelling the socially inadequate or undesirable individuals to limit their offspring; the other for society by a variety of measures open to it to aid those whose reproduction is desirable."

The writer then quotes Julian Huxley, lecturing before the Philadelphia Forum, as reported in the *Times* of January 10, 1931:

> "No matter what our ideas on personal liberty today, we are going to see the necessity of overriding the rights of the individual in the matter of birth. In the long run we will have the number of children in each family regulated by some central control board."

## BERTRAND RUSSELL CITED

The correspondent quotes from the book, "Marriage and Morals," by Bertrand Russell, twentieth century philosopher of pessimism:

> "As knowledge increases, it becomes more and more possible to control, by deliberate governmental action, forces which have hitherto seemed like the forces of nature. . . . In this matter, however, as before in regard to State control of childhood, we have found that State interference, if it is to be beneficial, will have to be the interference of an international State, not of the combating militaristic States of the present day."

The *Times* letter-writer says that if birth-control is to be popularly practised, only governmental duress can bring about that resultant. He argues that, of themselves, the masses will not practice birth-control because this idea—

> "involves the assumption that a congenitally stupid or imprudent person can be depended on to perform an intelligent or prudent act."

## Government and God

Replying to the foregoing letters, another correspondent's letter is printed in the *Times* of August 20. He says:

> "Contraception is a perversion of nature, as communism, in another sense is a perversion. The masses will not freely and universally adopt either . . . because congenitally blessed with unperverted common-sense. There remains, therefore, for the birth-controllers, only the appeal to governmental compulsion. There is to be a new kind of prohibition and a new 'noble' experiment. It will be a convenient weapon at hand for all future dictators to eliminate the classes which their superior intelligence and prudence deem desirable. . . .
>
> "Nature takes a terrible revenge on those who pervert her. Population-control is synonymous with racial deterioration. In all this there stands out a marvellous paradox. The so-called liberals, shouting for communistic birth control and economic communism, are taking sides with those who are the enemies of human liberties and human rights. The defenders of the natural law and the rights of God are the only real defenders of human liberties and human rights."

## "A Plague o' Both Your Houses"

Thus the ancient struggle of the Montagues of materialism with the Capulets of religionism goes on. Neither "house" is willing to face *all* the facts, and so, arguing each from his admitted half, both arrive at essentially the same conclusion: one would have "Government" act as substitute for "God"; the other would have "God" substituted for "Government." In both cases Man would be *governed* by the ruling "house," using compulsion to maintain its supremacy, alike over the conscience and the desires of its subjects. What's the difference? Neither the one nor the other is prepared to admit that the only government that can endure is *self*-government through education in *self*-control.

## Christianity and Judaism

*The Christian-Jewish Tragedy,* by Conrad Henry Moehler, professor of Christian History at the Colgate-Rochester Divinity School, is in many respects a remarkable book. Written by a Christian theologian, it shows a candor, a sense of justice, and a moral outlook which affords hope for the future—as do many

recent comments by eminent Jews on the situation in Germany. That hope must lie, not in recriminations nor in either the Jewish or the Christian religion, but in the moral nature of man himself; in faith in Man rather than in any religion. Any and every religion, sincerely practised, must develop exclusiveness, fanaticism, persecution of those who differ or oppose. One need not except Buddhism, for the simple reason that Buddhism is not and never has been a religion in the Western conception of the term. Those interested in the moral as well as the historical aspect of the dark Karmic record of Judaism and its still more cruel offspring, Christianity and Mohammedanism, can learn many lessons from a perusal of Prof. Moehler's book.

## WOES OF BRITISH FARMERS

American farmers and other distressed citizens may do worse than contemplate the situation of British agriculturists. Loaded with mortgages, burdened with other debts, with falling prices, with foreign competition, with climatic obstacles, the British tiller of the soil has to face the mill-stone of the tithe system. Farmers are in rebellion against this centuries' old iniquity for the benefit of the "Established Church." Quite regardless of whether one is a member of the Anglican Communion or not, each farm must pay the equivalent of a ground rent for the support of the English Church. If he fails to pay, his stock or other chattels may be seized, his land taken from him, by ecclesiastical court procedure enforced by the strong arm of the civil government. Resentment is steadily rising, leagues of resistance are being formed, and a feeling that bodes ill is naturally centering against the Church itself, as the source and original sponsor of what amounts to a first mortgage on all the land in the Kingdom.

## INSANITY STATISTICS

H. Edmund Bullis, Executive Officer of the National Committee on Mental Hygiene, recently declared in a radio broadcast address that there are more mental patients in hospitals in the United States than there are of all other cases combined. According to the last Census returns there were nearly 400,000 patients mentally afflicted in New York State hospitals alone. 75,000 new cases are admitted each year, as against 65,000 released by discharge or death—an annual increase in that State of 10,000 cases.

A survey of expectancies, based on ascertained figures, indicates that approximately 5 per cent of the population falls at some time during life into a condition mentally which requires hospital care. It is not hard to read a paradoxical conclusion from the facts and factors. Over-work, under nourishment, hopeless conditions of employment and home-life on the one side, abuse of leisure, moral and physical self-indulgence on the other, are the great proximate causes. Back of this lies the vast indifference to the welfare of others, the abysmal ignorance of the laws of life, on the part of nearly all the other 95 per cent of the population. The inertia of the many is far more difficult to deal with than the crimes of the few. Theosophists alone have the keys of destiny in their hands. Will they do as the Roman philosophers did—retire from the scene of the world's woes and form schools and castes of their own? Or will they fight at no matter what odds to carry to all who will listen, the great doctrines of Karma and Reincarnation, of hope and responsibility?

## Rays of Hope

It is good to read in press dispatches that Newton Baker, speaking at a convention of the Institute of Pacific Relations, held in August at Banff, Alta., Canada, declared that if this Western world could acquire some of the philosophy of the ancient East its conditions might well be bettered. He sees hope in education morally as the only solution of individual, national and international differences. This attitude taken East and West, said Mr. Baker, "we may hope for a better day for our descendants than we have fashioned for ourselves."

## The Libeled "Cave-Man"

Earl Hanson, of the Carnegie Institute at Washington, just home from a 20,000 mile journey in South America among the untutored natives and savages, is convinced by his observations that our civilized ideas of the aborigines are a gross caricature. He found manhood and virtue among them which our Christian civilization almost wholly lacks. For many weeks he traveled with Peruvian muleteers and found these abused creatures dependable, faithful, cheerful, despite their life-long privations. Moreover, he says, "they are always patient and gentle with their beasts." Mr. Hanson comments that modern man has never given a single domestic animal to the world, all we have coming from savages.

He thinks that primitive man's success in taming animals is to be accounted for by his friendliness toward all the wild creatures. He found "savages" to be more friendly to alien visitors than is the case in New York City.

## A RAIN OF FISHES

The September number of *Natural History,* published by the American Museum of Natural History, New York City, contains an account of a rain of fishes at Cristobal in the Canal Zone. The article is written by K. W. Vinton, science instructor in the Cristobal high school. The fishes were small and are declared to have been of a fresh water variety inhabiting coastal rivers. In *Natural History* for January, 1929, Dr. E. W. Gudger, associate in ichthyology at the Museum, gave authenticated instances of similar rains of fishes in various parts of the world.

The explanation commonly given, and the only one accepted as tenable, is that they occur by reason of whirlwinds or waterspouts which suck the fish out of their native habitat and deposit them in other localities. But what of other like phenomena not quite so plausibly explained? The present writer vividly recalls that on three occasions on the then arid plains of western Kansas a similar rain, of water and small frogs, covered the prairie with millions of these little creatures. Handled, they appeared the same as any other frogs, but within a couple of hours all had *evaporated*—not a trace remained: water and frogs had alike disappeared from the iron-hard surface under the fierce rays of the summer sun. Moreover, on each occasion the rain had literally descended out of a clear sky—no clouds anywhere in sight, and the sun visible through the rain. Theosophists, familiar with the teaching of the "precipitation" of existing organic and inorganic substances from the astral to the physical state toward the close of the "third race" in the present "round," and with the corresponding Theosophical meaning given to the expression, "spontaneous generation,"—Theosophists may be excused for smiling at the "water-spout" theory above mentioned. In the case of the rain of frogs, there was no possible source in physical nature nearer than the muskeg south of Hudson's Bay from which such immense numbers of frogs could be transported—a distance of at least 1500 miles; or from the Louisiana marshes—a similar distance. Some vitality, one would surmise, to survive such an air transport.

## Dr. Mary E. Woolley Speaks Out

Dr. Woolley is President of Mount Holyoke College; was a delegate to the disarmament conference at Geneva; and at a recent session of the Westport, N. Y., Union Service, gave an address on world woes. She said, condensed:

> "Men all over the world, even some who fought in the World War, are mumbling with child-like ignorance that another war is needed to settle world problems.
>
> "The next war is already discussed as a certainty in many quarters where men idle away their time in loose talking and muddle-headed conversation. Men who ought to know better are reasoning from ignorance and drugging themselves into a helpless frame of mind. The homespun citizen who flounders about among big subjects is as much an enemy to peace as imperialistic governments.
>
> "The good will of one's neighbors is the greatest security. The supreme need for the world today is the fruit of the spirit—love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance. We need them in our homes, in the nation, in the world.
>
> "We have gone far in mechanical invention but our social and moral control lags so far behind that we are in danger of being destroyed by the creations of our own brains."

## What Do People Like to Read?

Douglas Waples, acting Dean of the Graduate Library School, Chicago University, has written a book, *What People Want to Read About*. The book is based on replies to 5,000 questionnaires sent out. Men, he says, want to read about war, preparedness, the changing laws, international problems. With women, the men are interested in "personal hygiene"—whatever interpretation one may place on that term. Women are particularly interested in marriage, self-improvement, personal qualities and their changing status in the world.

All these answers, and the author's comments, are about as useful and accurate as a school-boy's replies to his "exams." They may "pass," but that is all. To know what people "want to read about," one has but to observe the newspapers of vast circulation, the like magazines, the statistics of any public library. What people like to read about is always about what they want. What they might, could, should, read about is "something else again." Having neither knowledge, interest, or concern in anything but the personal,

there is no profit derivable except by "giving the people what they want." So the preacher, the teacher, the editor, the writer, the statesman, along with the peddler, the tradesman, the industrialist, have become mere vendors and purveyors to popular appetites. How else could these special "people" get what *they* want? The man of Wisdom and the searcher for truth are both alike "the man without a country" in this enlightened age.

## "MUSIC HATH POWER—"

An observant correspondent sends to "Lookout" a clipping from the Philadelphia *Evening Bulletin* of January 12, 1932, giving an abstract of an address before the men's club of the Ethical Culture Society, by Dr. A. M. Ornsteen, of the faculty of the University of Pennsylvania, on "Music in Medicine." Dr. Ornsteen is quoted as follows:

> "The effect of music upon people has been observed since the dawn of history. (There are) compositions that help in the treatment of certain disorders.
>
> "Jazz has often been spoken of as a creation of some madhouse. It is interesting to observe that in no instance has a mentally unbalanced person asked for jazz music. There is a great deal of bad music being heard today, but the amount of good music more than counterbalances the inferior."

At the same meeting, Yale S. Nathanson, instructor in psychology at the University, showed, by means of musical instruments, how the human ear misses a great deal of sound. Below 20 vibrations to the second, and above 20,000 there are many tones that are not heard because of our lack of development.

Theosophists may be interested in some statements by H. P. Blavatsky on music, sound and color in medicine. They will be found in *Isis Unveiled,* volume I, pages 215, 275, and 544; and in her *Secret Doctrine,* volume I, at pages 293 and 555.

## CURIOUS KARMA

Lloyd W. Berridge, University of Michigan psychiatrist, is interested in a curious case at Detroit. According to press reports it appears that "identical" twins, now 24 years of age, were adopted into separate Detroit families and grew up in ignorance of their relationship, though it happened they were sent to the same school where they excited continual comment because of their almost un-

believable resemblance. Again, it happened that both took up electrical engineering and in the end became employes of the same company where they were constantly confused by the other employes. Finally one of the twins inquired of his foster parents and was told the facts. The twins then compared notes and the following items are in evidence: each had married a similar type physically and at approximately the same time; each had a 3-year-old son; each had followed the same steps in efforts to get established in life—and each had a pet fox terrier to which had been given the same name! It is this latter phenomenon which puzzles the psychiatrist. What explanation would a Theosophist work out for this curious karma?

## "Theosophical Pathfinders"

*Theosophical Pathfinders,* now in its third volume, is a beautifully gotten up mimeographed magazine issued in its entirety by the "Theosophical Pathfinders," themselves the young men and women who have grown up in Theosophy School. The magazine itself is published at New York City, but its contributors are from all the Groups. From the December, 1933, number, we learn of a most interesting meeting of the New York "Pathfinders" with Dr. De La Borbolla, Anthropologist of the Mexican National Museum, having in his charge the exhibit of rare ancient relics from the Monte Alban treasures. (See January "Lookout").

## A Sanskrit Linotype

In the same number of *Theosophical Pathfinders* is a most interesting extract from the New York *Herald-Tribune* of June 18, 1933, on a marvelous invention by a young Hindu named Hari G. Govil who, with an American engineer, has produced a linotype machine to operate Mr. Govil's simplified *Devenagari* or Sanscrit alphabet. Including compounds there are some one thousand Devenagari characters, which can now be reproduced from ninety elements. These were derived by splitting the primitive letters and then combining the parts in such a way as to fit a key-board with only ninety letters. The invention will enormously facilitate the printing of Sanscrit texts, and bring yet nearer that theosophically prophesied day when Sanscrit will again become the universal language.

## KARMA IN COURT

Prosaic court proceedings in Cleveland, Ohio, were recently enlivened by a judicial sentence based on the law of Karma, according to the *Plain Dealer*. A divorced man, in arrears on alimony payments for the support of his 6-year-old son, was shown by the evidence to have spent his money for an auto. In sentencing him to a jail term, the Judge made the following remarks:

> "You send somebody to the library to get Emerson's essay on *Compensation*, and read it. A ten-year-old child could understand it, and I think you can. When you get through, you will appreciate that I did not send you to jail: you sent yourself."

## PURE PERCEPTION

> To kill a fellow creature is a frightful thing. At the time the act is committed the murderer may have sound and convincing reasons—to him—for his act. But time and reflection may bring regret; even remorse; and this may live with him for many years. Examined in wakeful hours of the night or early morning, the reasons for the act may shed their cold logic, and may cease to be reasons and become mere excuses. And these naked excuses may strip the murderer and show him to himself as he is. They may begin to hunt his soul, and to run into every little corner of his mind, and every little nerve, in search of it. (Thomas Burke, *Collier's*, October 14, 1933).

But murder is not the only sin, and every wrong inflicts its signs upon the soul of man in accordance with his violation of his own power of understanding. For Self lies stretched throughout every fibre of the fleshly being, however lowly, Its voice crying irrepressibly from the ruins of crushed duties, inflicting unease the more deadly the less it is understood.